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Idées Directrices de la Morale Chrétienne. Par CLODIUS PIAT. Librairie Félix Alcan, Paris, 1917.—pp. xii, 220.

As its title page indicates, the contents of this book is made up of *Conferences* given at the *Institute catholique* at Paris in 1916, and its origin no doubt accounts for its somewhat elementary character. As one would expect from its author, it is written in an easy and agreeable style and is interesting; but I do not think that much more can be said for it than that. Perhaps the subject matter precludes originality of treatment; but, as in so many books written upon kindred subjects, references to philosophical difficulties and to philosophical problems rarely go chronologically beyond Comte. Anything later is either unknown or ignored. Perhaps in the present case this omission may be due to some mysterious pedagogical purpose, but it certainly detracts from the value of the book. One is surprised, too, at the position given to Pascal. No one would care to deny that Pascal is one of the great thinkers and writers of France, but here he seems almost to occupy the authoritative position once given to Aristotle, and an *ipse dixit* goes far to settle several disputed questions.

Not much need be said about the general contents of the book. A good many of its statements might be criticized; but it probably serves its purpose well, and that, if not the only test of a book, is nevertheless to be kept in mind in any endeavor to estimate its value. One passage, however, can hardly be ignored. Certain of the religious wars of history are justified on the ground that the teachings of the New Testament refer only to the duties owed by one individual to another and not to the relations between states or between a monarch and his subjects. This has become so familiar in the recent pages of German writers that one regrets to see it appear on the French side of the Rhine.

G. N. DOLSON.

L'Avenir de la Philosophie Bergsonienne. Par ERNEST SEILLIÈRE. Librairie Félix Alcan, Paris, 1917.—pp. 51.

This monograph is a comprehensive outline of the philosophy of Bergson. Although numerous excellent surveys of this same work have been made, the author believes that, inasmuch as the war has renewed all ethical questions by changing our perspectives, it is worth while to reëxamine Bergson's philosophy, in common with other great speculative systems of its kind. Under three captions—the sphere of utility, the sphere of liberty, and some moral suggestions—the author examines the outstanding features of Bergson's work, and after explaining their nature he points out the possibility of their application to the problems of the reconstructive period.

For Bergson the necessity of useful action explains the genesis and present character of the intelligence, which depends on conscious perception for the selection of a possible route to a desired goal in the exterior world. While there is a certain illusion in the manner in which our minds determine objects outside of us, still this trait has the advantage of permitting us to give names to things and to make them serve our social life. Science in its last analysis,